but is in the nature of a contradiction as of
light and shadow; a shadow depends on light for
its existence, but light does not depend for its
existence on the shadow. The relation between the
Absolute and these contraries of some of its funda-
mental aspects is not that they are opposite
fundamental aspects of the Absolute; falsehood and
evil have no fundamentality, no power of infinity
or eternal being, no self-existence even by latency
in the Self-Existent, no authenticity of an original
inherence.

It is no doubt a fact that once truth or good
manifests, the conception of falsehood and evil
becomes a possibility; for whenever there is an
affirmation, its negation becomes conceivable. As
the manifestation of existence, consciousness and
•delight made the manifestation of non-existence,
inconscience, insensibility conceivable and, because
-conceivable, therefore in a way inevitable, for all
possibilities push towards actuality until they reach
-it, so is it with these contraries of the aspects of the
Divine Existence. It may be said on this ground
that these opposites, since they must be immediately
perceivable by the manifesting Consciousness on

the very threshold of manifestation, can take rank
.as implied absolutes and are inseparable from all
•cosmic existence. But it must first be noted that
it is only-in cosmic manifestation that they become
possible; they cannot pre-exist in the timeless
being, for they are incompatible with the unity and
bliss that are its substance. In cosmos also they